UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves !"—*Tennyson.*

No. 228. (Vol. XIX)—9. SEPT., 1922. ONE PENNY.

CHOWBENT CHAPEL, Atherton, Lancs.
Origin 1645, present Chapel built 1721.
Minister: Rev. MORTIMER ROWE, B.A.

M.B.

Notes and News.

EDITOR'S ADDRESS : 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor notlater than the second Monday in each month

TO CHURCHES.—Owing to the Printers' Strike the churches depending upon the publishers of "The Unitarian Monthly" for the issue of their Calendar have had to be disappointed, unfortunately, in not getting it for August. It just happened that the magazine matter was set up before the strike commenced, and consequently it was found possible, though not without delay and difficulty, to get the magazine copies out. Church Calendar matter came in after the strike had begun, and therefore there were no compositors to set it up. The misfortune is mutual, and as we were quite helpless in the matter, we are sure that the churches concerned will make due allowance for our failure to supply under such circumstances. Any delay this time is due to congestion of work after the strike and to the closing for Ashton Wakes.

The help given by the British League of Unitarian Women and the American Unitarian Women's Alliance to the Hungarian relief work carried out by our Rev. F. Hankinson was a total of £1,606 11s. 8d., being £568 17s. 1d. collected by the British League, and £1,037 14s. 7d. by the American Alliance.

Dr. Foster Watson, Professor of Rhetoric, Gresham College, London, and 20 years Professor of Education at Aberystwyth, has received the degree of D.Lit. from the Aberystwyth University. Dr. Watson is a well-known Unitarian.

Unitarian representatives were in attendance at the 22nd International Peace Congress held in London in July.

Rev. J. Cyril Flower, M.A., minister of the new Unitarian movement at Cambridge, is evidently no half-hearted Unitarian. He says: "Cambridge is so obviously a place in which Unitarianism ought to be represented." The appeal for £7,500 for a site and new church has reached nearly £5,000.

Rev. Ramsden Balmforth has just completed 25 years' ministry, Unitarian Church, Capetown, and he and Mrs. Balmforth have received presentations from the church.

The "Inquirer" is referred to by the "Western Morning News," in connection with its 80th birthday, as "the oldest religious weekly paper in England," but it is now stated that two others, "The Tablet" (1840) and "The Record" (1828) were earlier.

The meeting of the International Committee of the World Alliance for Promoting International Friendship through the Churches, held at Copenhagen, August 6—10, was attended by Dr. S. A. Eliot, representing the American Unitarians, and by Rev. W. H. Drummond for the British.

At the Coalville Unitarian Church Miss C. Harris, of Leicester, has conducted special services and distributed prizes to 44 scholars for the year's attendance.

The "Scotsman," in a notice of the book, "Aspects of Modern Unitarianism," published by the Lindsey Press, describes Unitarianism as "a religion of the open road."

Dr. Thomas Masaryk, President of the Czecho-Slovak Republic, is a Unitarian.

The late Frances Williard, of America, who was a Methodist, said: "It seems to me that by nature all spiritually disposed people are Unitarians. My chief mental difficulty has always been to adjust myself to the idea of 'Three in One' and 'One in Three'."

In their recent Annual Report the Committee of the British and Foreign Unitarian Association say of Dr. Mellone: "The hopes expressed in the last Annual Report, for the future of the Secretaryship on the appointment of the Rev. S. H. Mellone, have been fully realised, and the Committee desire to record their appreciation of the enthusiasm and business capacity with which he has taken up his arduous duties."

During the past year to March, 1922, the B. and F.U. Association made the following grants of literature: Home, 1,340 books and 33,011 pamphlets and leaflets; Colonial and Foreign: 630 books and 8,746 pamphlets and leaflets.

The S.S.A. Summer School for Sunday School Teachers at Oxford has been very successful, and was attended by representatives from 49 places, with 143 students.

In the controversy in the "Inquirer" on the work of Manchester College, Oxford, as to whether it should concentrate upon training students for the ministry, or become also an educational training college for public school teachers, Dr. Rattray points out, the staff of the college is not as strong as it ought to be for its usual work, and that if that is through lack of money, there can hardly be money available for extending into education; also that if the teacher is considered more a minister of religion than the minister, it is not good for the primary function of the College.

We regret that the house of the Rev. H. J. Rossington, Belfast, has been broken into by burglars during the absence of the inmates away on holiday.

The Young People's Society connected with our Longsight Free Christian Church have sent a second contribution of £10 10s. to provide one good meal per day for a second year for two Unitarian children in Hungary by organising a 200 shillings' fund.

ERRATUM.—For South Shields 234th Anniversary, in August issue, read Stockton

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DEATHS.—Miss Mary Jane Cobb, London, N.W., July 24th, 84; Mrs. Randal Alcock, Birkdale, July 25th, 87; Mrs. Sabina Ridge, Sheffield, July 23rd, 75; Mr. John C. Pain, Battersea, July 25th, 74; Mrs. C. A. Brignall, Wandsworth, London, July 30th, 78; Mr. Estlin Weatherall, M.B., son of Rev. J. H. Weatherall, by motor-cycle accident, August 1st, 24; Mrs. Davies, Hirwen House, Pontypridd, July 24th, 78; Mrs. Humphrey Wood, Rochester, August 2nd, 85; Mr. W. B. Blyth, Highbury, London, August 7th, 77; Mr. E. Stanton Preston, Finchley, August 6th, 63; Rev. G. B. Stallworthy, Billingshurst, Sussex, August 11th, 77; Mr. E. Gillson, Hackney, August 7th, 81; Mr. E. Montague Williams, Walton-on-Thames, August 15th, 73.

MINISTERIAL CHANGES.—Rev. R. J. Hall, M.A., has entered upon his ministry at Swansea; Rev. Ben Davies has received formal public welcome to the Chesham Unitarian Church, Bury; Mr. A. H. Brownlow, of Leeds, is appointed lay-minister at Selby, Yorkshire; Rev. W. Priestley Phillips has accepted appointment to the Sale Unitarian Church.

ETERNAL PROVIDENCE.

Spirit Eternal, wise and good,
Beneath Thy sway all nature lives.
Thou knowest e'en the sparrows' fall
And flowers that cliff and hill adorn
Bear shapes and hues divinely set,
Nor lives a form within the deep
But shares Thy mystic life supreme.
Yea, in the vast and terrible,
In earthquake, pestilence, or war,
That sweep their myriads unto death,
Thy will involves enduring good,
Though puny man oft fails to note
The movement toward the distant goal—
The perfect life that yet shall be.

E. RATTENBURY HODGES.

April 29th, 1918.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

9.—JOHN KENRICK.

JOHN Kenrick, son of the Rev. Timothy Kenrick, was born at Exeter on February 4th, 1788. At the age of twelve his progress had been so great that he was entered at the Exeter Academy as a student for the ministry, where his father and Joseph Bretland were the heads. He studied, amongst other languages, German; but he was most famous as a classical scholar. Dr. Arnold, with a fine arrogance all his own, once asserted that "Unitarians had no scholars." He had forgotten John Kenrick, who, as classical scholar and historian, was as well known as himself. When the Exeter Academy came to an end in 1805 he became a pupil of John Kentish at Birmingham for two years, when, by the "Daniel Williams' Trust," he was enabled to enter Glasgow University. Here he had a distinguished career. He won distinctions in subjects so different as logic, classics and natural science, and was awarded the Gartmore Medal for an essay on the English constitution under the Tudors. He took his M.A. degree in 1710. After leaving the university he was appointed tutor in Classics, History and Literature at Manchester College, York, now Manchester College, Oxford. Here he settled down after a summer spent in preaching in the neighbourhood of his birthplace, and soon gave proof of his powers as a scholar and a disciplinarian. In the latter capacity he did not find matters always running smoothly with him as a resident tutor, and more than once he sent in his resignation. Hence, in 1817, he was relieved of residential duties, and had a year's leave of absence for study in Germany. In that country he studied under some of the most noted scholars of the time, such as Eichhorn and Zumpt, the philologist. In 1820 he returned to his duties at York with added powers of scholarship and teaching ability. Five years later Thomas Belsham, who succeeded Theophilus Lindsey at Essex Church, sought to enlist Kenrick as his assistant; but the younger man had few popular gifts as a preacher, though an able and convincing exponent of his theological position. Hence he devoted himself to the quieter course of academic life. When the College removed to Manchester in 1840, being thenceforward known as Manchester New College, he became professor of history for ten years. He did not, however, leave York, and wrote the history of the Unitarian congregation worshipping in that city. As has been said, he was one of the great classical scholars of his day. He was the first to translate Zumpt's Latin Grammar into English, with many additions of his own. He published a volume on "Phoenicia," which still has a lasting value, in spite of the numerous researches made since his day. He was a Fellow of the Society of Antiquaries, and one of the founders of the Yorkshire Philosophical Society. His theology was of the older school of Unitarian thought, though his critical studies and his simple faith enlarged his views to a certain extent. He was possessed of a dignified courtesy, which has almost vanished from to-day, a man of few words, but used with a nice accuracy, while he had an incisive humour, which lighted up his speech and some of his writings. He was in every way a man who did honour to his own denomination, and whose sound scholarship was well known outside of it. He passed peacefully away with his powers preserved at the age of ninety-eight. Though married he left no children. His works are all in the fields of history and of scholarship; nor is their value by any means obsolete to-day.

For fuller information see "Dictionary of National Biography."

"MARY CARPENTER," No. 3 of series of Unitarian Social Reformers, issued by the Lindsey Press, 3, Essex Street, Strand, London, W.C. 2, price one penny. This 8-page tract, with portrait on front page, contains a very instructive and illuminating sketch of Miss Carpenter's career as a pioneer in social reform, on behalf of "Juvenile Delinquents," Reformatories, Industrial Schools, Education of Women in India, etc. She was born April 3rd, 1807, died June 14th, 1877.

The Unitarian Home Missionary College.

THE Unitarian Home Missionary College is situated at Summerville, Victoria Park, Manchester, not far from the Victoria University, with which it is affiliated. "Summerville" is a fine hall of residence standing in extensive grounds, including tennis courts and croquet lawn. The college was founded in 1854, and Dr. J. R. Beard was its first Principal, followed later by the Rev. William Gaskell, M.A.; Rev. J. Edwin Odgers, M.A., D.D.; Rev. Alexander Gordon, M.A.; Rev. S. H. Mellone, M.A., D.Sc., and Rev. H. McLachlan, M.A., D.D.

There is a good staff of lecturers and tutors at the College itself, and the students attend lectures at the University for certain specified subjects. Summerville is its first residential building. Before it was acquired in 1905 the work of the College was carried on for many years in the Memorial Hall, Albert Square, Manchester, and previous to 1865, in a building No. 8, Marsden Square, and earlier still at the Cross Street Chapel Room, and at the tutors' houses. Up to the opening of Summerville the students resided in lodgings. One hundred and eight ministers have been trained by this College, including the present Principal and other members of the College staff, and not a few who have taken high positions in the Unitarian body.

Now the College lacks a proper number of students. In common with other denominations, the Unitarians are crying out for more men for the ministry. Partly through the shortage of young men since the war, and the religious apathy complained of as one of its after-results, very few young men have shown themselves willing to consider the ministry of religion as a possible career. This is a misfortune for the churches and for the higher spiritual interests of the nation. Though in a pecuniary sense the ministry cannot compare with the material rewards of a successful business enterprise, it possesses much greater advantages in general culture and variety of interests. It is a larger kind of life, and on a higher plane. It is concerned with all human problems. It has to draw its equipment from the world of literature, from science, art, and philosophy in the service of religion. Its activities are engaged in the great field of human sympathies, inspiring others with courage and cheer, advising, teaching, consoling, guiding, and saving such as might otherwise be lost. The mission of preaching, proclaiming a gospel of glad tidings week by week from the pulpit, is a means of immeasurable good. It is a great privilege for any man to be able to declare and expound to others such a glorious religious Faith as is found in Unitarian Christianity, so reasonable and helpful in all the difficulties of life; and to lead the devotional exercises of an assembly of souls in the promotion of the spiritual culture. Those who engage in it feel that they can render better service to humanity in the ministry than in any other voca-

tion. Teachers of religion will always be needed, no matter what changes may come, for the spiritual part of man must be nourished and not allowed to starve for lack of spiritual food. There is now a greater need than ever to awaken men's souls from gross materialism and commercial bondage to the following of nobler ideals of life.

What are our churches doing to assist the colleges to be supplied with students? Many of them are doing bravely all that is possible to provide a reasonable income for their ministers. The average stipend of ministers in the Unitarian Churches is higher than in most other religious bodies, and there is fair provision made for sickness and old age, and education of ministers' children and provision for widows, by means of special denominational funds provided for such purposes. If our churches would look out some of their suitable young men and put these matters before them, urging them to seriously consider the ministry as their future vocation, it would be a great service to the denomination and to the cause of truth and righteousness. If the supply fails, what will become of the churches?

Students for the ministry are admitted to the Unitarian Home Missionary College at 18 years of age and upwards by passing an examination equivalent to matriculation at the Manchester University, and an examination on the contents of the English Bible. If admitted they go through a college course of 5 years, including two years in Arts at the University and three years in Theology, partly at Summerville and partly at the University. An admission fee of £10 is required in each case; board and residence are provided, and a bursary allowance is made to each student to meet other current and incidental expenses. Students desiring to graduate for a university degree are provided with facilities and assistance for doing so.

Any young man, unmarried and 25 years of age or more, who has shown special aptitude for ministerial service may be admitted to the Theological course of three years by passing a less difficult examination. Full particulars can be obtained from the College Secretary, Rev. G. A. Payne, Heath View, Knutsford, Cheshire.

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

3.—WHAT THINK YE OF THE BIBLE?

THE Bible is a collection of books, belonging to different periods of history, which by common consent are accepted as the Christian scriptures.

Any man who has read the whole collection must have come to the conclusion that not all are of the same value, that some books are nowadays of practically no value to religion, and that others have a value which is not likely to be exhausted. Apart from all the doctrines about the inspiration of the Bible, which men have discussed with no religious advantage to themselves or to others, there is a general understanding as to what the Bible is in character.

Much of it is not Christian in any strict sense. For instance, the Old Testament contains laws, observances and doctrines which it was one great aim of Jesus Christ to controvert and abolish, in order that he might give his followers better and nobler ideas of God and man. But, on the other hand, although it is purely Jewish, the better part of it breathes the same spirit of religion which Christ gave to the world. Again, the science of the Old Testament is fundamentally erroneous; its history is strangely incomplete, confused and contradictory; its theology is in many instances the opposite of what Christ taught concerning God. But there are psalms, proverbs and words of prophets and preachers, which touch the very heart of religion, and which are the sources from which Christianity was drawn.

Strictly speaking the New Testament only can be claimed as the book of Christianity, for it alone contains the teaching and the life-story of Jesus, which, together with the work of the apostles, made Christianity. It is a collection of books written by followers of Jesus who had three objects—(1) to preserve and obey the teaching of the Master, (2) to keep alive his spirit in the world, and (3) to convert first the Jew and then the rest of mankind to his principles of life and religion.

This is the plain opinion which the reader will have who reads the Bible as he would any other great book—the only way in which he can understand it. The doctrine that it should be read in another manner, through the spectacles of dogma, is more responsible than one can say for the neglect which it has suffered. But the simple, unprejudiced study of it will bring the reader to admire its wonderful beauty of language, its unique account of the growth of one great branch of religion, its noble record of Christian truth and life. While he discovers much that is below our present religious ideals, he will also find much that we have not yet reached. Unto this latter, the truth which is more a matter of life than of words, of righteousness than of creeds, he will know that the Churches have not perfectly attained. They all assume the title CHRISTIAN: how many have earned it, and bear it worthily? He will satisfy himself on two questions, which Churches are truest to the teaching of the Bible? and which are nearest to the spirit of the religion which it specially represents?

A Street Corner Episode

AT Croydon on Tuesday evening, August 1st, a street-corner orator of the "orthodox" evangelical order, made an allusion to "a school of Modernists and Unitarian infidels." A minister of our body who had been listening for about two minutes interrupted with a pertinent question. The evangelist somewhat clumsily endeavoured to evade the point; but, on being pressed, said that he "must be given time to think," and would "answer this man in the proper place and at the right time." His interrogator suggested that there might be no better opportunity than the present, and no more convenient place than the open air. Then said the evangelist, "What is your name and your religion?" The reply was, "My name is of no importance, and for the purpose of the moment I may describe my religion as 'the religion of all sensible men.'" "In that case," thundered the evangelist, "I challenge you to a public debate on a date to be fixed."

The Unitarian promptly accepted the challenge, repeating the suggestion that that time and that place might be as convenient as any. The interested crowd, which had in a few moments grown from a dozen to a hundred or more, vigorously encouraged the Unitarian to persist, seeing that the flabbergasted evangelist was unwilling. "Very well," said the Unitarian, "I will hire any available public hall in Croydon, make the necessary arrangements, and stand all the expenses." The evangelist shook his head, smiled significantly, bowed to the crowd, and withdrew without another word, leaving his opponent free to address the gathering.

After a while, about half a dozen others, representing various types and shades of effete "orthodoxy," endeavoured, one after the other, to re-capture the position of "defenders-of-the-faith-once-delivered-to-the-fathers" which their comrade, after a good deal of bluff, had weakly abandoned; but they were all of a similar intellectual calibre, and were easily disposed of. The debate, however, went on for about an hour and a half, and so large grew the crowd, numbering anything from three to five hundred, that a police officer politely requested the Unitarian minister to "take a position a little lower down the street." However, he thought it was time to bid goodnight. To his astonishment, as the crowd dispersed, a considerable number of men, some of whom he knew as members of the Adult School, gave him a hearty shake-hand, and thanked him for the stand he had taken on behalf of "the religion of common sense."—"The Christian Life."

For the Children.

By Rev. H. FISHER SHORT.

THE NEW STAR.

(Concluded.)

Do the thing that's helpful;
Speak the word that's true;
Think the thought that's friendly;
Wear the Star that's Blue.

Then Roger Brown himself had cause to wonder, for that astonishing Blue Boy did an amazing thing.

"Did you say you weren't a motorist?" he smiled.

"I wasn't; but I appear to be one now," Roger chuckled, as he grasped the steering wheel of the big blue car in which he found himself.

"And you said you didn't care tuppence for courtesy, didn't you?"

"Looks as though I had begun to care; doesn't it?" laughed Roger, pointing to a blue star that shone on his breast.

The next moment Blue Boy stood at attention, made a sweeping bow with his shimmering blue cap, and the car sailed through the window and flew along the high road.

"Now for a joy ride!" chuckled Roger. "Let her rip!" he cried, like a real, mad motorist; and rip she did.

At a turn of the road the wind caught his cap and carried it into a field. Pulling up and putting on his politest manner, Roger asked a boy if he would kindly get the cap for him.

"Fetch it yourself, Mr. Ford," grinned the lad.

There was nothing for it but to get out of the car and into the field, where he found other boys using his cap for a football. The harder he tried to secure it the more they kicked and the louder they jeered. To make matters worse, he could hear the "Honk! Honk!" of the horn, and he knew that someone was fooling with the car. After a fierce struggle, in which he received many a painful jolt, he recovered the cap and returned to the car to find a mob of mischievous boys playing all sorts of monkey tricks with it. The situation looked hopeless and brought him to the verge of tears. Happily, help was at hand. A little blue bird wheeled round and round the crowd, and gradually grew bigger and bigger until it was as large as a swan, by which time the boys became terrified and fled in all directions. The gigantic Blue Bird suddenly alighted, and there, shaking with mirth, stood Blue Boy.

"Well," he said to Roger, who was hot and untidy, "How goes it?"

"The car's lovely," said Roger, with enthusiasm, "but the boys are mean beasts."

"You don't say so?" chirruped Blue Boy. "Never mind, let her rip. Ha! Ha!! Ha!!!" And away flew the car once more.

By and by, the road became unfamiliar, and Roger thought he had better make enquiries. Pulling up, he asked for the name of the road and the next village.

"How much?" responded a grinning youth.

Roger said he was sorry, but he hadn't any money.

"Then find out!" sneered the yokel, and passed on.

In the distance was a cottage: he would enquire there and also beg a drink of water, for the day was boiling hot, and he was almost choked with dust. Roger thought he had never seen such a bad-tempered old woman in his life. Scowling at the car, she snarled, "I've no truck with road hogs!" And when he entreated she slammed the door in his face.

Climbing into the car, and feeling very sorry for himself, he pushed on. He hadn't gone far before he felt a curious rocking sensation, and then, to his horror, he saw one of the wheels careering along the road.

"Here's a pretty kettle of fish," he exclaimed, attempting to bluff himself into bravery.

He tried to attach the wheel; but had he tried to fly he could not have failed more miserably.

"Honk! Honk!" sounded along the road, and hope returned. It was a vain hope. A huge car glided towards him, but the driver took not the slightest notice of his appeal for help. Another came—and went unheeding. A third and a fourth and a fifth—passed by on the other side. A sixth drew nearer, glanced at Roger's plight, and went on with a loud guffaw.

"Road hog! Pig! Pig!! Pig!!!" screamed Roger after him, and, unable to restrain himself a moment longer, he sat down and had a good cry.

"What was that?" Wiping his eyes, he listened. It was a gentle beating of wings, but no bird was in sight. Then it was a voice, very like his own, but sweeter: "I don't care tuppence for courtesy and all that rot!" A peal of rippling laughter followed, and there, to Roger's intense relief, stood Blue Boy.

Adjusting the wheel in next to no time, he beckoned Roger into the car and took charge of the steering wheel. Turning the car towards home, Blue Boy pointed to the sky, out of which stars were beginning to peep. Roger felt a slight tug at his breast, and, to his amazement saw his blue star sweep towards the heavens. Coming to a stop, it hung between earth and sky.

Turning suddenly to Blue Boy, Roger said, "I'm awfully sorry for what I said about courtesy. I—I didn't know."

For answer, Blue Boy smiled and pointed to the Blue Star. Roger's breath almost stopped as he beheld the star slowly descend until it stood over a radiant figure.

"It is Gentlest," whispered Blue Boy, "the Blue Star is his star. Never man spoke like this man. That you may know and never forget he has come to tell you the true secret of all real courtesy."

Then, in a moment of wonder beyond words, Roger gazed and listened and heard:

"Whatsoever ye would that men should do unto you, do ye even so to them."

National Unitarian Temperance Association.

MORE ABOUT CARLISLE by Mr. H. G. CHANCELLOR.—Concluded.

But the clubs were another proposition. To get all their trade some sort of tie was needed, to which the Board's powers did not extend. The obvious policy was generous preferential treatment, conditional on exclusive dealing. That meant unlimited supplies or supplies less limited than those to others. That this was the policy the letter referred to in the opening paragraph seems to prove. Here it is. The letter is dated July 3rd, 1919. It is addressed to a club in Carlisle which had ordered more spirits:

"As you are aware, throughout the period during which the restrictions have been in force the Board has given to your Club, in common with all similar organisations in Carlisle, supplies of beer and spirits largely in excess of the quantities which they were entitled to call for under the Intoxicating Liquor (Output and Delivery) Orders."

Particulars are then given showing that during the 15 months ended June, 1919, the club was only entitled to receive 26 barrels of beer, but had received 72 barrels—nearly three times its ration; and that during the 18 months ended September, 1919, instead of the limit of 14 gallons it got 143¾ gallons—over ten times its ration. The letter then proceeds:

"The Board made these generous supplies to your Club on the understanding that you . . . were content to place all orders for intoxicants (so far as they could be reasonably executed) with the Board, but if now that the brewing restrictions have been removed, your Club intend to obtain beer from other sources, I must place the whole of the circumstances before the Board and take their instructions in the matter.

"Pending your reply, and as you have already received spirits in excess of the quantity you are entitled to call for up to the 30th September, the Board cannot execute your present order for spirits." That is, having obliged you by breaking our own regulations in order to secure monopoly and show the public a profit, unless you give us all your business now we stop your supplies.

I therefore assert (1) that more liquor has been consumed per head in Carlisle than on the average outside; (2) that this is the reason why Carlisle is more drunken than the average of towns throughout the country; (3) that, the cause of drunkenness being not pushing sales but consuming alcohol, disinteresting the sellers is no remedy, only discontinuing the sales; (4) that Carlisle is not, as claimed, a "solution of the problem," not an example to copy, but a warning to avoid.

The State will never stop drunkenness by selling drink, but it can reduce drunkenness by restricting and controlling the traffic, and stop drunkenness by stopping supplies. The former is a palliative. The latter only a cure.

H. J. CHANCELLOR.

UNITARIAN WOMEN'S LEAGUE

By MISS JOHNSTONE.

"HOLIDAYS" is the one word which looms large in our thoughts and arrangements in August, but the Editor looks for his contributions in spite of this fact! Our branches, too, are holidaying, with no thoughts of meetings, though some conscientious secretaries are turning their thoughts to the preparation of an autumn and winter syllabus.

Central Committee met at Essex Hall on July 19th, when much business of general interest to the branches was transacted. Mrs. Martineau's balance at the bank was quite a fair one, but she reminded those present that some big expenditure by the "Publications" Committee would considerably reduce it. It is suggested that it is the turn of the Northern Branches to make combined efforts to substantially increase our Treasurer's bank account. This matter will come up for consideration at the autumn meeting of Manchester and District at Failsworth on September 30th, but doubtless all Northern branches will wish to participate.

London District League held its second meeting at Finchley at the end of July, but owing to illness Mrs. Blake Odgers was unable to attend. Otherwise the meeting was a most successful and encouraging one, and well attended.

Mrs. Rutherford Stoddart, during her stay in Transylvania, has started a branch of the W.L., of which it is expected to hear more in the future.

When Miss Brooke Herford reported that she and Miss Harlin are giving tea to the women attending the conference at London this month there was quite a homely sound about the announcement.

Reference was made to the meeting to be held at Brighton on September 20th, and the British and Foreign at Newcastle on October 28th, when it behoves all W.L. members to add to their success in every way possible.

Another announcement of great interest to all readers of this paper was made, viz., the expected return home of Mrs. Bernard Allen from Switzerland, and her intention once more to take up pen work on behalf of the League. This column will once again be in her hands, and amongst other items it is expected we may have some incidents of her convalescence and holiday in Italy and Switzerland.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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